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CITY OF BRISTOL.

At a numerous Meeting of the Citizens and Inhabitants of the City of Bristol, Friends to Religious Liberty, held at the Guildhall, on Monday, the 20th May, 1811, at eleven o'clock.

ANDREW POPE, ESQ. *in the Chair*:

Resolved unanimously, that this meeting, thankful to benign providence, and to their present beloved sovereign, for the long and general enjoyment of religious liberty under the acts of Toleration, have heard with extreme regret that the Right Hon. Lord Viscount Sidmouth has introduced into parliament a bill, interfering with the operation of those acts, and evidently tending to abridge the liberties of his Majesty's loyal Protestant subjects.

Resolved unanimously, That this meeting most cordially approves and gratefully acknowledges the spirit of firm and legitimate resistance to such bill which prevades the metropolis, and has already manifested itself in various parts of the United Kingdom.

Resolved unanimously, That this meeting being anxious to express to their fellow-subjects their sentiments on this momentous question, as also to contribute to the general efforts that are making in opposition to the design of Lord Sidmouth's bill, do now address a petition to the Right Hon. the Lords Spiritual and Temporal in parliament assembled, praying that such bill may not pass into a law.

Resolved unanimously, That the petition now produced be approved, and left for signatures at this place until four o'clock, and that the Right Hon. Lord Grenville, Lord high Steward of this City, be respectfully requested to present the same to the house of Lords.

Resolved unanimously, That the acknowledgements of this meeting be presented to the Right Worshipful Philip Protheroe, esq. Mayor, for his prompt and polite acquiescence in granting the use of the Guildhall on this occasion.

Resolved unanimously, That these resolutions be printed in the public Newspapers. ANDREW POPE, Chairman.

The Chairman having left the Chair, the cordial thanks of the meeting were voted to him for his able and polite conduct therein.

PROTESTANT DISSENTERS.

At a general meeting of Protestant Dissenters, and other friends to religious li-

berty, at the London Tavern, Bishopsgate-street, on Friday, May 24, 1811, convened to receive the report of the committee, appointed at a former meeting, to prevent, by every legitimate effort, the successful progress of a bill introduced into parliament by Viscount Sidmouth, relating to the Acts for Religious Toleration,

SAMUEL MILLS, ESQ. *in the Chair*,

The Committee reported, that by great exertions, aided by the generous sentiments which were universally excited, they had obtained, in 48 hours, 336 petitions from various congregations, within 120 miles of the metropolis, signed only by males, exceeding 16 years of age. That those petitions had been presented to the house of Lords on Tuesday; and that in consequence of the number and respectability of the petitioners, of the attention of his Majesty's Government, and of the assistance of many liberal-minded peers—the motion that the bill should be read for the second time, was negatived without a division, and the bill was consequently rejected.

Resolved,

1. That the report of the Committee is highly satisfactory to this meeting; that loving religion, liberty, and their native land, they rejoice at the speedy rejection of a bill which would have limited the diffusion of religious light, have enfeebled the energy of freedom, and by producing internal dissensions, have inflicted upon their country a dangerous wound: and that they particularly rejoice that this effect has resulted from the zeal displayed by friends to religious liberty of every denomination—and that complete success has conferred on their labours an adequate reward.

2. That this meeting congratulate ministers and other friends resident in every part of the empire, on this memorable result—on the just displeasure they have manifested at the first effort of reviving intolerance—on their consequent attention to the recommendations of the former meeting—on their liberal promises of pecuniary aid—and on the pledges they have given of their determination to resist any encroachments on the Acts of Toleration—and every future attempt to restrict useful and pious teachers from disseminating christian principles, and promoting the salvation of men.

3. That anxious to vindicate Protestant Dissenters from the unmerited imputation

of having acted with insincerity, or from caprice, this meeting declare, that all communication alleged to have occurred between individual Dissenters and the framers of the bill, were unauthorized by any body of Protestant Dissenters; and that any favourable opinions of the measure with such persons might avow, have never obtained the sanction of general approbation.

4. That the inconveniences which have long resulted from the want of union and co-operation among Protestant dissenters, for the protection of their religious rights; the necessity which has been demonstrated for the appointment of persons authorised, vigilantly to watch against innovation on their privileges, as well as the constructions which have been put on the acts of toleration; the assumptions by Magistrates of judicial authority in the execution of some of the provisions of those acts, in which their power is only ministerial; the recent violent outrages which have been committed against their meeting-houses and preachers in Suffolk and Kent; and the harsh revival of the intolerant provisions of the conventicle act, in Berkshire, against persons guilty only of assembling to pray to God, induce this meeting to recommend that a society be formed of the ministers of congregations of Protestant dissenters, and of other persons assembling under the act of toleration throughout England and Wales, to defend themselves against these evils;—and that any balance of monies which the committee appointed by the former meeting may eventually retain, be applied by them towards the formation, and for the purposes of such society.

5. That the same committee be requested to prepare the plan of such society, to invite the concurrence of every congregation assembling under the acts of toleration, and to carry any plan they may deem eligible into immediate effect.

6. That as expenses have been unavoidably incurred to an amount certainly great, although unascertained, all gentlemen present at this meeting be requested to subscribe such sums as their liberality may suggest; and that all Congregations be requested to transmit their collective contributions, or individual assistance, to the treasurer, Robert Steven, esq. No. 101, Upper Thames-street; or at the London Tavern, Bishopsgate-street; New London Tavern, Cheapside; or to Sir James Esdaile and Co. and Messrs. Roberts, Curtis,

and Co. Lombard-street; and Messrs. Down, Thornton, and Co. Bartholomew-lane; without any avoidable delay; and that the committee appointed at the last meeting, be solicited to continue to execute all the powers with which they were then invested, and which they have so usefully employed.

7. That the energetic and judicious exertions of the committee, who have awakened with so much advantage, so laudable a spirit among Protestant dissenters and the friends to religious liberty, merit the highest approbation—and present an example for universal imitation, whenever the smallest infringement of the most extensive toleration be hereafter attempted.

8. That the thanks of this meeting be presented to the Right Hon. Spencer Perceval, for the politeness with which he attended to the representation of their committee, and to every member of his Majesty's government, for withholding from the bill his official support.

9. That this meeting cannot adequately praise the Right Hon. Earls Stanhope and Grey, and Lords Holland and Erskine, for their manly and eloquent opposition to the principle and provisions of the bill, and for their unanswerable defence of religious liberty; but that they be requested to accept their warmest thanks.

10. That his Grace the Duke of Norfolk, the Most Noble the Marquis of Lansdowne, and the Right Hon. Earls Moira, Lauderdale, and Rosslyn, have by their prompt and generous assistance, excited in this meeting the most ardent gratitude.

11. That the committee for guarding the privileges of the Methodists in the connection of the late Rev. John Wesley, having essentially contributed to this important success, by their concurrent efforts and cheerful co-operation, have increased the esteem which this meeting previously entertained for them, and proved themselves to be sincere friends to the best interests of mankind.

12. That this meeting are also grateful to those Clergymen and other Members of the Established Church, who by their strenuous opposition to the rejected bill, have evinced their unfeigned attachment to the cause of Religious liberty.

13. That the attentions of the worshipful the Mayor, and other gentlemen of Bristol, and of the members of several corporations, have made an indelible impression on this meeting, and are entitled to gratitude, permanent and sincere.

15. That this meeting are most happy to renew their grateful acknowledgements to Samuel Mills, esq. the Chairman, for the liberality of principle, and the judicious propriety of conduct, which he has manifested on the present and former occasions.

15. That the able, indefatigable, and disinterested exertions of Thomas Pellatt, esq. and John Wilks, esq. the Secretaries to the committee, have procured for them the universal respect of this meeting and merit the unbounded approbation of all friends to Religious Liberty throughout the British Empire.

16. That these resolutions be communicated to the noblemen and gentlemen to whom they relate, and that they be printed, advertised in the newspapers, and circulated at the discretion of the committee; and that they be also requested to collect and publish all the proceedings which have occurred, that a record may remain to gratify contemporaneous inquiry and to excite and direct the efforts of future generations.

SAMUEL MILLS, Chairman.

PUBLIC OCCURRENCE.

LISBURN LANCASTRIAN FREE-SCHOOL.

The managers of the Lisburn Free-school present their townsmen with the plan and regulations of that institution, and earnestly appeal to their benevolence for its support. The subject of education has of late happily engrossed much of the public attention, and the advantages of disseminating its blessings among the poorer classes of society, have been so clearly demonstrated, not by theoretic reasoning alone, but by practical illustrations*, that any thing further said on the subject, would be superfluous.

The Free-school was opened on the 29th

* The benevolent Mr. Rakes, of Gloucestershire, England, has stated, that during a period of 20 years namely, since the first establishment of Sunday-schools in that country, about 3000 children received instruction, and though he regularly visited the city and country gaols, he has only met with one instance of criminality in these 3000 persons. In likemanner it is stated by Joseph Lancaster, that he has never yet learned that any one of 4000 children, whom he has educated in the Borough-road school, through taken from the lowest

of May, 1810, with 25 scholars—these in a few weeks increased to 60; and have since further increased to 115, their present number. They are taught reading, writing, and arithmetic (had the managers a school-house sufficiently large, they could, with the same trouble, teach double the number) on the following plan, chiefly the invention of Joseph Lancaster.

The school is arranged into classes—each boy finds his own level, being promoted or degraded, from rank to rank, or class to class, according to his proficiency.

Each class has a monitor, and in some cases an assistant-monitor placed over it to keep all busy, and to teach, or rather see that the children teach each other, the lesson allotted for the class. The monitor wears a small medal by way of distinction, and is in general a smart boy, chosen from the next superior class to that over which he presides: While engaged in teaching, his time is not lost to himself, as some may suppose; on the contrary, it could not be employed more to his advantage: for, by enforcing the attention of others, he imperceptibly acquires a habit of attention himself, which materially advances his future progress.

A register of merit, and a register of daily offences are kept.—In the first, the names of such boys as distinguish themselves by diligence and good conduct, are daily entered: In the second, all accusations against boys, for transgressing the laws of the school, are registered: On the last day of the month, those whose names are found registered a stated number of times in the first, are rewarded with premiums: On Saturdays, those against whom accusations are found in the second, or black-book, as it is called, are tried by a jury of their peers, and punished according to their decision.

The whole school learn to spell from one book; this book is printed in a large classes of society in London, has been charged in any court of justice with any offence. Opposed to these statements, that of Sir Richard Philips, who when sheriff of London, ascertained, that out of 152 criminals then in Newgate, 101 could not write, and of the remaining 51, 26 could only write their name in a fair hand, and 25 in a scarcely legible hand. Might we not add, that the unhappy victims to offended justice in our own country, almost invariably pour out their last breath lamenting the want of early instruction!